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ཇིང་ལྷགས་ཆོས་ཐམས་ཅད་ཀྱི་རྩ་བ་གསལ་བར་བྱེད་པ་
བྱེད་སེར་པོ་འི་མེ་ལོང་ ཞེས་བྱ་བ་བཞུགས་སོ། །

VAIDŪRYA-SER-PO

Part 1

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शतपिटकम्

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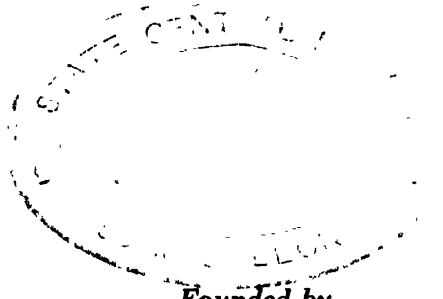
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Translated, annotated and critically evaluated

by

specialists of the East and the West

in a Series of Collectanea



Founded by

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EDITOR-IN-CHIEF

ŚATA-PITAKA

आचार्य-रघुवीर-समुपक्रान्तं

जम्बुद्वीप-राष्ट्राणां

(भारत-नेपाल-गान्धार-शूलिक-तुरुष्क-पारस-ताजिक-

भोट-चीन-मोंगोल-मञ्जु-उदयवर्ष-

सिंहल-सुवर्णभू-श्याम-कम्बुज-

चम्पा-द्वीपान्तरादीनां)

**एकैकेषां समन्वितसां संस्कृति-साहित्य-समुच्चय-
सरितां सागरभूतं**

शतपिटकम्

BHOTA-PITAKA

being
the Tibetan Collectanea
in
the series of Indo-Asian Literatures
forming
the Śatapitaka

Vol. 5 (1)

VAIDŪRYA-SER-PO, part 1

शतपिटके

भोट-पिटकम्

तत्र

पञ्चमं प्रसूतं

पीतवैडूर्येतिहासः

स च

श्रीमता लोकेशचन्द्रेण संपादितः

VAIDŪRYA-SER-PO

PART 1

Dr. Lokesh Chandra, M.A., D.Litt.

with a foreword by **Prof. L. Petach**

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FOREWORD

Saṅs-rgyas-rgya-mts'o, the author of the *Vaidūrya-ser-po*, was the leading figure in the history of Tibet at the end of the 17th century; at the same time he was an outstanding and many-sided author in several fields.

His life is fairly well known. A-bar Sans-rgyas-rgya-mts'o, born 1653 in Gron-smad¹, was a nephew of the Ṃaṅ-p'ran 'P'rin-las-rgya-mts'o, regent (*sde-srid*) of Tibet 1660-1668.² When still very young he attracted the attention of the aged Fifth Dalai-Lama (1617-1682), the greatest of the series, who in 1642 had obtained from the Khan of the Qosots the temporal sovereignty over Tibet.³ The Dalai-Lama soon placed the highest trust in him, and upon the resignation of the regent Blo-bzaṅ-sbyin-pa (1675-1679)⁴ appointed him to the latter's place; he was formally installed on the 6th day of the 6th moon (about July 13th) of 1679.⁵ The Dalai-Lama soon gave up all worldly activity in order to dedicate himself to meditation, and died in complete retirement in the Potala on the 25th day of the 2nd moon (about April 2nd) of 1682.

Saṅs-rgyas-rgya-mts'o took an unprecedented step; he concealed the death of the Great Fifth by giving out that he was still plunged in meditation. At the

¹ *He'u-nag* (*dPag-bsam-ljon bzaii of Sum-pa-mkhan-po Ye-'ses-dpal-hbyor*, ed. Lokesh Chandra, New Delhi 1959), p. 70.

² Saṅs-rgyas-rgya-mts'o's Life of the Fifth Dalai-Lama (*Za-hor-gyu-ban-de-'Xag-dbañ-blo-bzaii-rgya-mts'o'i-'di-smai-'k'ul pa'i-ro rtsed-rtoys-brjod-kyi-ts'ul-du bkod-pa-du-kū la'i-gos bzaii*), vol. Ja, f. 132b.

³ For an account of the Fifth Dalai-Lama see G. Tucci, *Tibetan Painted Scrolls*, Rome 1948, pp. 57-76. A. Csoma de Körös, *A Grammar of the Tibetan Language*, Calcutta 1834, p. 191, maintains that the regent was generally believed in Tibet to have been the natural son of the Dalai-Lama. This statement cannot be correct. No Tibetan or Chinese text knows anything about it, nothing of the sort is found even in the contemporary accounts of the Italian Catholic missionaries in Tibet, which yet are so full of popular rumours. It is positively contradicted by the above text concerning his relationship with a former regent.

⁴ A list with full dates of the regents of Tibet from 1642 to 1950 will be given in my paper "The regents of Tibet and related problems", soon to be published in the *T'oung Pao*.

⁵ Life of the Fifth Dalai-Lama, Ja, ff. 132b-133a.

same time he took steps, in the deepest secret, for finding the incarnation of the deceased. He recognised as such a child, born 1683 in the Mon country of Southern Tibet⁶, and had him brought up in a manner befitting his future station. But for 16 years the regent was supreme and unopposed master of Tibet, under the cover of the great prestige of the Fifth Dalai-Lama, still believed to be alive.

Saṅs-rgyas-rgya-mts'o showed himself an energetic and capable ruler. Already upon taking power, in the 5th month of 1679, he sent the Mongol prince dGa'-ldan-ts'e-dbañ-dpal-bzañ against the king of Ladakh, then holding sway over the country as far as the Manasarovar lake.⁷ Western Tibet (the ancient kingdom of Guge) was conquered in the same year⁸ and was permanently annexed to the dominions of the Lhasa government. The invasion of Ladakh proper was eventually turned back by an expeditionary force sent by the Moghul emperor Aurangzeb (1683); but the peace treaty concluded on that occasion consecrated the great success obtained by the regent and gave to Tibet its present-day Western border.⁹

No further military adventure was attempted by the regent. Indeed, the historical stage was rapidly clouding with the coming to a climax of the struggle between the rising imperialism of the Manchu rulers of China and the last "empire of the steppes", that of the Dsungars in Central Asia. The regent tried to steer safely between the two cliffs, although he recognized that Manchu China represented by far the more serious danger to the independence of Tibet. His position became increasingly more difficult as the contending parties realised the moral importance of the seat of the supreme head of the Yellow Church, to whom all the Mongols as well as the Tibetans paid reverence. The power that controlled Lhasa was also certain to secure ecclesiastical influence upon all the Lamaists. On the

⁶ Klon-rdol, Za (Klon-rdol Bla ma, *bsTan-'dsin-gyi skyes-bu-rgya-bod-du-byon-pa'i-miñ-gi-grais*, vol. Za of the *gsaṅ-'bum*), f.20b; *Loñ-ba'i-dmigs-bu* (*qZui-rabs-rnams-la-ñe-bar-mk'o-ba-bla-dpon-rim-byon-gyi-lo-rgyas-t'am-deb-loñ-ha'i-dmigs-bu*), p.8.

⁷ On the short-lived Ladakhi empire founded by Sen-ge.rnam-rgyal about 1630 see my *Study on the Chronicles of Ladakh*, Calcutta 1939, pp.137.160, and *Notes on Ladakhi History*, in *Ind. Hist.Quart.* XXIV (1948), pp.220-221.

⁸ The victory at Ra-la K'añ-dmar was reported to the Dalai-Lama on the 1st day of the 12th moon (about January 2nd, 1680); *Life of the Fifth Dalai-Lama*, Ja, f.168b.

⁹ Cf. my article "The Tibetan-Ladakhi-Moghul war of 1681-1683", in *Ind-Hist.Quart.* XXIII (1947), pp.169.199. But the chronology there proposed must now be modified in view of the text cited in the preceding note.

other side it was more and more difficult to conceal the death of the Fifth Dalai-Lama. An imperial Chinese mission sent out in 1690 was shown from afar a meditating Lama, half visible through heavy curtains and clouds of incense, and went away more or less convinced that they had seen the Dalai-Lama. But the situation grew to a head and the imposture could no longer be upheld. In 1696 Sans-rgyas-rgya-mts'o confessed the real facts to the Emperor, and on the 25th day of the 10th moon (about December 8th) of 1697 the Sixth Dalai-Lama Ts'ans-dbyans-rgya-mts'o was solemnly enthroned in the Potala.¹⁰

It is a well-known tale how the highly gifted but worldly-minded youngster, the best love-poet in Tibetan literature, became a nuisance of the first order with his scandalous behaviour, so that a sort of synod convened under the authority of the K'ang-hsi emperor, of the Dsungar ruler Tsewangrabdan, of the new Qosot Khan Latsang (Lha-bzan) and of the Pan-c'en Rin-po-c'e, compelled him to renounce his spiritual rights (1701), although it is not quite clear what is meant thereby.¹¹

Perhaps in this connection (although no available source gives an explanation of his reasons), Sans-rgyas-rgya-mts'o gave up his office as regent and one Nag-dban-rin-c'en took his place (1703).¹² But the following developments show clearly that the real authority remained in his hands as before.

The K'ang-hsi emperor now tried to increase his influence in Tibet; and for this purpose he found a willing tool in Latsang Khan, who became his faithful ally, especially after an attempt of the regent at poisoning him had failed.¹³

The situation now came to a climax, and during the *smon-lam* festival of 1705 the quarrel flared out in the open. In a great gathering of the monks, Sans-rgyas-rgya-mts'o proposed to seize and kill the Khan. But an influent churchman,

¹⁰ *Loñ-ba'i-dmigs-bu*, p.9.

¹¹ W.W.Rockhill, *The Dalai Lamas of Lhasa*, in *T'oung Pao* XI (1910), p.32. A Mongolian text says that about this time the Dalai-Lama gave back his vows to the Pan-c'en; W.Heissig, *Ein mongolisches Text-fragment über den Ölötenfürsten Galdan*, in *Sinologische Arbeiten* II (1944), p.125.

¹² *Loñ-ba'i-dmigs-bu*, p.9; cf. *Re'u-mig*, p.75.

¹³ On this episode see W.Heissig, *op.cit.*, pp.125-126. Also the contemporary account of the Italian Jesuit Ippolito Desideri in L. Petech *Missionari italiani nel Tibet e nel Nepal*, VI, Rome 1955, p.39.

the sGo-maṅs Bla-ma 'Jam-dbyaṅs-bṣad-pa, was against it and nothing was done. Thereupon Latsang Khan left Lhasa, ostensibly for Kukunor. But in the Nag-c'u region he halted, concentrated his army and in the 6th month marched upon the capital. The regent too had gathered his followers and tried to offer resistance, but was defeated and took refuge in the fort of sNaṅ-rtse (Nangkartse) in the sTod-luṅs valley west of Lhasa. He was besieged there and was inveigled into surrender by a false order pretending to be issued from the Dalai-Lama (according to Desideri) or else was compelled to do so by the heads of the clergy (according to a Mongol text). He was handed over to the custody of Jerinraši (Ts'e-rin-bkra-śis), the wife of Latsang Khan, who on the 19th day of the 7th moon (about September 6th) of 1705 put him to death.¹⁴ This tragedy was followed soon after by the deposition, exile and death of the VI Dalai-Lama and by the seizure of all power by Latsang Khan backed by the Chinese.¹⁵

Saṅs-rgyas-rgya-mts'o was an outstanding statesman and administrator. But beyond his political career, he also took an interest in building, and we know that in 1694 he built the nine-storeyed red chapel (*mc'od-k'aṅ dmar-po dgu-t'ogs*) in the Potala.¹⁶ His legislating activity has not yet been studied, but was considerable. He cared also for medicine; not only he wrote two works on that subject, but also reorganized the medical school on the lCags-po-ri in front of the Potala.

The energy and drive displayed by this man during his relatively short but strenuous life of 52 years is shown by the fact that he still found the time for becoming a voluminous and well-informed writer on a series of subjects. His main works (four of which bear the title of *Vaidūrya*, "lapis lazuli") are the following.

- 1) *Vaidūrya-dkar-po*, on astrology and chronology, compiled 1687.¹⁷

¹⁴ This account of the end of Saṅs-rgyas-rgya-mts'o, which differs in some important details from the one I gave in *China and Tibet in the early 18th century*, Leiden 1950, p.10, is based on the biography, vol. K'a of the collection of the 48th K'ri Rin-po-c'e of dGa'ldan, Don-grub-rgya-mts'o, f.5b; on the Autobiography of the Second Pan-c'en Rin-po-c'e, ff.223a-224b; on the *Loi-ba'i-dmigs bu*, p.9, on the Mongolian texts translated by W. Heissig in *Sinologische Arbeiten* II (1944), pp.125-126, and III (1945), pp.173-176; and on Desideri's account in my *Missionari italiani nel Tibet e nel Nepal*, VI, pp.39-40.

¹⁵ See on these events *China and Tibet in the early 18th century*, pp.11-13.

¹⁶ *Re'u-miq*, p.74.

¹⁷ This is the date given at the end of the *Vaidūrya-ser-po*. The *Re'u-miq*'s date of 1683 is apparently mistaken. A table of the contents of this work is found in J. Bacot, *Titres et colophons d'ouvrages non-canoniques tibétains*, in *BEFEO* XLIV (1954), pp. 296-299.

- 2) *Vaidūrya-shon-po*, on medicine.¹⁸
- 3) *Vaidūrya-g.ya'-sel*, a commentary and additions to the *Vaidūrya-dkar po*.¹⁹
- 4) *Vaidūrya-ser-po*, here published.
- 5) The biography of the Fifth Dalai-Lama, a bulky work in three volumes, one of the finest products of Tibetan historiography.²⁰
- 6) *rGyal-ba-sku-lha-pa-drug-par-'p'os-bskor-gyi-gtam- rna-ba'i-bžul-len-yid-kyi-kun-dga'*, an account of the incarnation of the Fifth Dalai-Lama into the Sixth, compiled 1696.²¹
- 7) *bDud-rtsi-sñin-po-yan-lag-brgyad-pa-gsañ-ba-man-nag-yon-tan-rgyud-kyi-lhan-t'abs*,²² a bulky commentary and additions to the medical classic *rGyud-bži*.²³

The *Vaidūrya-ser-po* was compiled in the Earth-Tiger year 1693.²⁴ Its core consists of an introduction on the history of Buddhism in India and Tibet and on the life and works of Tsoñ-k'a-pa, followed by the lineages of the chief lamas of the Yellow Church: those of dGa'-ldan (i.e. the K'ri Rin-po-c'e), of 'Bras-spuñ and of Se-ra. Then comes a list of the dGe-lugs-pa monasteries with the series of their abbots, whenever feasible. At the end we find a chronological list intended to fix the year of composition of the work.

¹⁸ On this work see W.A. Unkrig, Introduction to C. v. Korvin-Krasinski, *Die tibetische Medizinphilosophie*, Zürich 1953, pp. xxii-xxiii.

¹⁹ On this work see G. Tucci, *Tibetan Painted Scrolls*, pp. 136-137.

²⁰ For the full title see above, footnote 2. It forms vols. Ca, C'a and Ja of the *gsun-'bum* of the Fifth Dalai-Lama. See the critical evaluation in G. Tucci, *Tibetan Painted Scrolls*, pp. 164-165.

²¹ I owe many thanks to Professor R. A. Stein, who gave me some details about this rare work. Cf. also *Tibetan Painted Scrolls*, p. 148.

²² On the *Lhan-t'abs* see J. Filliozat, *Le Kumāratantra de Rāvaṇa*, Paris 1937, pp. 143-145, and W.A. Unkrig, *op. cit.*, p. xxiii.

²³ [Lama Lobsang Tshultim, who has calligraphed for various monasteries of Tibet and has a vast information about handwritten and xylographed Tibetan works, informs me that the collected works of Sañs-rgyas-rgya-mts'o consisted of 15 pothis, many of them being only in manuscript-form. He has himself seen handwritten copies of the *Vaidūrya-dmar-po* and *Vaidūrya-nag-po* in the Dgañldan-pho-brañ at Lhasa.—Lokesh Chandra]

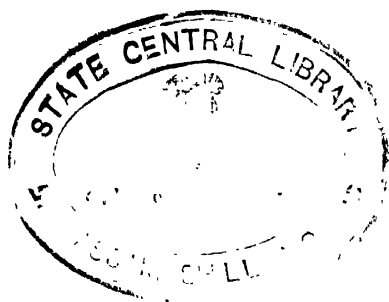
²⁴ Thus the colophon. Also *Re'u-mig*, p. 75

Of course this catalogue of monasteries is an inexhaustible mine of information. Thus it is no wonder if it was partly copied and partly summarized by Sum-pa mK'an-po in his *dPag-bsam-ljon-bzañ*; the chapters on this subject in the latter work are now deprived of every importance and authority by Dr. Lokesh Chandra's edition of the original work of Sañs-rgyas-rgya-mts'o. The *Vaiḍūrya-ser-po* is an indispensable source-book for every scholar working in the field of the religious history and geography of Tibet.

L. PETECH

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 ཅད་ཀྱི་ཚ་བ་གསལ་པར་བྱེད་པ་ལྟེ་རྒྱ་རེའ་པོ་འདི་མེ་མོང་ཞེས་བྱ་བ་ལྟགས་པོ།

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७७। ཡེ་ཤེས་དང་ལྷན་པས་གང་གི་ཕྱིར་ལོ་སེམས་ཅན་གྱི་དོན་གྱི་ཕྱིར་དེ་ལྟ་ཡང་དང་མཆོག་གི་
 རྒྱ་ཤོས་པ་གྲུ་ཤིས་པ་བྱས་ཤིང་སངས་རྒྱས་ཀྱི་ཞིང་གི་ཡོན་ཏན་པོ་དཔལ་མཆོག་པ་བཟུང་པས་དེའི་
 ཕྱིར་ཤིགས་ཀྱི་སྤྱོད་པ་འཇམ་དཔལ་ཞེས་བྱ་ཡར་གྱུར་ཅིག་ཅེས་དང་། ཕྱིར་མི་ལྟོག་པའི་པ་ལོར་ལོའི་
 མཛད་པས། འཇམ་དཔལ་ཀྱི་དོན་ཕྱིར་ཕྱོགས་སུ་རྒྱུ་སྒྲུབ་པས། བྱང་ཆུབ་སེམས་དཔལ་
 གྱེ་བ་ཁག་གིས་མཛད་པོ་རྣམས་ཀྱི་མཆོག་ཏུ་གྱུར་ཏེ་དཔེ་འདྲིམ་པའི་དྲིལ་པ་ལོར་པ་ཞིན་པོ། །ཞེས་ལོགས་རྒྱ་རྒྱེ་
 བསྐྱེད་པའི་དོན་ལས་རྒྱས་ཐམས་ཅད་ཀྱི་ཡུལ་གཅིག་ལྟ་བུ་ཞིན་པའི་དཔེ་འདྲིམ་པའི་དོན་ཅེན་པོར་པ་ལྟུགས་
 ཀྱང་རྣམ་པས་པར་ཏེ་བྱང་ལེམས་ཀྱི་ཚུལ་གྱིས་འགྲོ་པའི་དོན་མཛད་པ་རྩི་ལྟོན་འཇམ་དཔལ་དཔུང་
 སམས་པར་ཏེན་པའི་པ་ལོར་པའི་གཤམ་པ་པའི་སྤངས་དང་པོར་བྱང་ཆུབ་ཏུ་བྱུགས་པ་སྟེ་དཔལ་སེམས་ཀྱི་ལོ་
 རྒྱས་ནི། དགོན་པ་རྩི་གསལ་ལེ་ཏུ་བཅོ་ལྔ་པ་འཇམ་དཔལ་གྱིས་དངས་རྒྱས་ཀྱི་ཞིང་གི་ཡོན་ཏན་པོ་དཔལ་
 པ་ཞེས་བྱ་བ་ལས། པཅོམ་ལྷན་པ་དང་སྤངས་དཔལ་ག་ཞེན་ལུ་གྱུར་པ་འདིས་སངས་རྒྱས་པཅོམ་
 ལྷན་པ་དང་སྤངས་རྣམས་ཀྱིས་པ་སྟེ་དེ་ཅིང་པ་སྤྲུགས་ན། པཅོམ་ལྷན་པ་དང་སྤངས་པཅོམ་ལྷན་པ་
 གྱུར་པ་འདི་ལྟ་ཞི་གི་དེ་ཅིག་ན་རྒྱ་ལེ་མཛད་པ་ཡང་དག་པའི་རྩི་གསལ་པའི་བྱང་ཆུབ་མཛོན་པའི་རྩི་གསལ་པའི་
 འཆོང་རྒྱ། དེའི་སངས་རྒྱས་ཀྱི་ཞིང་གི་རྩི་གསལ་ཏུ་བྱུགས་པེས་དང་། རིགས་ཀྱི་སྤྱོད་པ་བྱང་པ་
 འདས་པའི་དུས་པ་སྐོལ་པ་སྤྲུགས་མཛོན་པའི་སྤྱོད་པ་སྤྱི་ལྟོན་གི་བྱེད་པ་སྟེ་མཛོན་པའི་སྤྱོད་པ་འདས་པ།
 དེའི་པ་ལོར་ཀྱི་ཡང་ཆེས་པ་ལོར་པའི་ཆོ་དོན་དུས་ན། དེ་པ་ཞིན་གཤམ་པས་པ་དག་པཅོམ་པ་ཡང་དག་པའི་
 རྩི་གསལ་པའི་སངས་རྒྱས་པ་བྱུགས་པའི་དུས་ཀྱི་རྒྱལ་པེ་ཞེས་བྱ་བ་པའི་གསལ་དང་ཞེན་པས་སྤྱོད་པ། པ་དེ་པ་
 གཤམ་པས་པ། འདི་ག་རྩི་ལེ་ལྟོན་པ་སྟེ་སྤྱོད་པའི་པ་ལོར་པའི་སྤྱོད་པ་སྤྱི་ལྟོན་པའི་སྤྱོད་པ་སྤྱི་ལྟོན་པས་
 ཀྱི་རྩི་ལེ་པས་རྒྱས་པཅོམ་ལྷན་པ་དང་སྤངས་པའི་ག་རྩི་ལེ་དུས་པ་སྟེ། སངས་རྒྱས་ཀྱི་ཞིང་འདི་ནས་པའི་ཕྱོགས་
 ལོགས་སྤྱོད་པས་རྒྱས་ཀྱི་ཞིང་ག་རྩི་ལྟོན་པའི་སྤྱོད་པ་སྤྱི་ལྟོན་པའི་སྤྱོད་པ་སྤྱི་ལྟོན་པའི་སྤྱོད་པ་སྤྱི་ལྟོན་པའི་
 ཀྱི་ལམས་པ་བྱང་པ་པེན་པེ་ཞེས་བྱ་བ་བྱང་པ་སྟེ། དེ་ན་པཅོམ་ལྷན་པ་དང་སྤངས་པའི་པེ་ཞེན་གཤམ་པས་པ་བྱུགས་
 གྱུ་ལི་དུས་ཀྱི་རྒྱལ་པེ་ཞེས་བྱ་བ་དེས་ཆོས་རྒྱན་ཏེ། །ཞེས་ལྟོན་པའི་ག་རྩི་ལེ་ཀྱི་ལོ་སྤྱོད་པ་པེན་པེ་
 པའི་པཅོམ་ལྷན་པས་དེ་པེ་ཞེན་གཤམ་པས་པ་བྱུགས་ཀྱི་དུས་ཀྱི་རྒྱལ་པེ་ཞེན་པའི་སྤྱོད་པ་པའི་སྤྱོད་པ་སྤྱི་ལྟོན་པའི་

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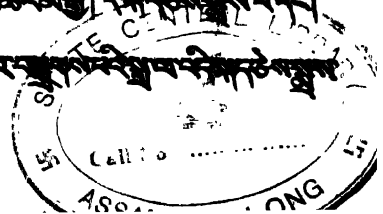
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